THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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A PIONEER'S EXPERIENCE.

I WAS born in Irven, Ayrshire, Scotland, March 8, 1826, and was baptized May 5, 1842, in Paisley, Renfrewshire, Scotland, and received a knowledge of the divinity of the latter-day work, and an inborn desire to gather with the Saints. I started without purse or scrip and worked my way to Liverpool, England, where I met the first Apostle I had ever seen, Wilford Woodruff. Through his influence, I got the privilege to work my passage in the ship *Windsor Castle*, commanded by Captain Patterson. We sailed from Liverpool on the 3rd of October, 1845, and landed in New Orleans, America, on the 22nd of November. I was indeed a stranger in a strange land, but God was there, as He has ever been, my friend, for I have trusted in Him, and so far, have not been disappointed.

Through Captain Patterson, I received the means, and started for St. Louis; on my arrival at the wharf, pondering in my mind what to do and where I should go, an old Mormon lady hailed me by name. It was dear old Mother McMaster—from my own native land, with whom I was well acquainted, she having been warned in a dream of my coming and was there to meet me and greet me. I felt at home among the Saints, but my great desire was to gather with the body of the Church, for that I had left home and friends and all that was dear to me, but I was counseled to remain in St. Louis, as the Saints were leaving Nauvoo and going west to find a home in the Rocky Mountains. I found work in the coal mines near St. Louis; was doing well, but felt I was partaking of the spirit of the world and feared that I too might fall away as some had done.

In the spring of 1847 it was reported that Brigham Young, with the council of the Twelve and others, were going to continue their journey west to find a resting place for the Saints. I longed to go with them and share their fate, so I left my friends and clothing to come after. There being no convenience only by steamboat, and that only in high water, and

when they could get cargoes, so I started out on foot, and alone, and found the Saints in Winter Quarters, on the western bank of the Missouri River. The Pioneers were busy preparing to start; some already moved camp as far west as the Elk Horn River. There again the hand of God was over me, and I found a brother and friend in Robert L. Campbell, who was living with Dr. Willard Richards. He introduced me to Joseph Young, president of the Seventies, who inquired all about me. On being told by Bro. Campbell that we were old friends in the Church, and that I had come to stay with the Saints, Brother Joseph said, "He is the man. I want him to live in the family of Orson Pratt and help them, as the men folks are all gone. Sister Pratt's brother has gone east, and Orson is going with the Pioneers. Brother David can remain and help Sister Pratt, until her brother's return." I agreed to do so, and then and there Joseph ordained me to the office of a Seventy with Robert L. Campbell assisting. Said Brother Joseph, "Brother Stuart will have to take the lead in family prayers and labor in the ministry all his life." I was installed in the family of Brother Pratt and remained with them until June 22 when I was called to drive team for Thomas Benbow, in Captain A. O. Smoot's company. G. B. Wallace's fifty and Samuel Turnbow's ten. Old Father Woodruff being in the same ten, and drove his own team all the way to Salt Lake Valley, he being the father of our beloved and honored President Wilford Woodruff. The order in which we crossed the Plains is now history; but there were many acts performed which have never been told, but which are praiseworthy and equal to anything that has been written in the history of the United States.

George W. Hill was hunter for our company, brave to a fault, as the following incident will illustrate, I being an eye witness: One day about noon, a grizzley bear and her cubs were discovered on an island on the Platte River by Captain A. O. Smoot. He stopped the company and detailed our hunter to kill the bear, the captain being mounted on his gray pony, armed for the fray. A number of the brethren followed on foot with guns. As soon as they reached the island the bear came out of the brush with a growl. Away went the captain, horse and rider, John Gilpin like. Then away went the men on foot, in a general stampede like a flock of scared ducks into the river, leaving our hero, Brother Hill, alone to confront the bear. It was a sight to be admired and feared. He stood his ground, nerved for the fray, and one of life or death, for the combatants, the whole company looking upon the scene in breathless silence, Brother Hill, gun on shoulder. What if it should miss fire! His life depended on the shot. The bear came slowly on, as if on three legs, raising her front paws, at every bound, to strike the adversary down; when within about twenty paces of each other, crack went the gun. The maddened beast fell on her back, shot through the heart, but she jumped to her feet and in an instant ran back to the brush, as if to protect her cubs. There she was found dead. A cheer went up from the company while our brave hunter, stood quietly reloading his gun. The captain gave orders to strike camp for the day, while men and dogs, hunted down the cubs, while others dressed the old bear and all rejoiced in a feast of fat things.

There were many more acts of bravery and self denial, too numerous to mention here. I leave them for more able writers.

We arrived in Salt Lake Valley on the 28th of September, 1847. I wintered in the old Fort with Thomas Benbow and Wm. Carter. We fared with the rest on thistle roots and so forth, but felt happy in the hope of the good time coming. We are now about to celebrate at the Semi-Centennial a time I verily believed was coming, but never expected to see it. In the spring of 1848 Uncle John Smith, the Patriarch of the Church, and President of the first Stake in the valley, called on me while at work sawing logs with the whip saw, and said he wanted me to take a mission back to Winter Quarters, with letters to Brigham Young and the brethren "for," said Uncle John, "they will be anxious to hear from us, and many others want to send letters to their friends, and this may be considered the first mail east from Great Salt Lake Valley. Several of the Battalion boys are going back for their families, but the number is too small to make it safe, and as you are a young man you can go with them just as well as not."

I said, "Brother Smith, I am at your service, to go, or come, or stay just as the spirit prompts you." Said he, "Go, you shall be spared by the way and will not lose an animal." The company was organized as follows, William Garner, president; Robert Bliss, Abner Blackburn, Abner Kaulkens, Samuel Lewis, David M. Stuart. We started on the 6th day of March with twelve horses, six to ride and six to pack our bedding. Our provisions consisted of a little flour; we trusted to killing game for meat. By the way, the Indians took us at Ash Hollow and kept us in their camp two days, but finally let us go, after getting the most of our ammunition—we had but little for them to pilfer—and although they were on the war-path, the Lord softened their hearts, and they gave us a quantity of dried buffalo meat and let us go. In crossing the Loop Fork of the Platte we had to swim our horses. Brother Garner could not swim, he caught his horse by the tail and lost his gun in the operation, but saved his life. One old Spanish mare that wore the bell, got down on a sand bar and made no effort to get up. After making a fire and drying our clothes we determined to return with poles and help the mare up so as to fulfill Uncle John's prophecy, that we would not lose an animal. After laboring for a long time we lost hope, for she would make no effort to help herself, so we concluded to drown her by forcing her head under water, there being about two feet and a half of water where she lay. As soon as we had her head under water she made a struggle for dear life and rolled into the deep water and swam out, to our great joy and to the fulfillment of Uncle John's prophecy. We had no other serious mishaps or sickness by the way, although we had to pass through snow more or less, to where Cheyenne city is built. We killed an old buffalo bull near Independence Rock, on the Sweetwater, and had a rare feast; arrived in Winter Quarters on the 11th of April safe and sound, with all our animals in tack, but jaded like ourselves.

President Brigham Young and the rest of the brethren received us kindly. They were preparing for the journey to the valley, and were

rejoiced to learn that all was going on right when we left. The brethren separated to find their families, and as there was a great number of letters for St. Louis, President Young called on me to carry the news to that place. I found my clothing at Wilford Woodruff's home, sent from St. Louis by the steamboat in my absence, for which I felt gratified, as I had left all to go with the Pioneers, and now my clothing was a Godsend, for I replaced my old grey buckskins for a bran new suit of broadcloth and proceeded on my labors of love to St. Louis, where I was hailed with delight, and lauded by the Saints, who had the welfare of Zion in their hearts. I went to work with a will in the coal mines for a new outfit and returned in 1849, when all the world was on wheels, after gold in California. Since then I have filled many missions to the states, east and west, and one to Scotland in the year 1860, and returned in 1863 in charge of 750 souls in the old ship *Synosure*, and crossed the Plains with them in Thomas Ricks' company in 1863. On the 5th of October we landed in Salt Lake City.—DAVID M. STUART, *in Deseret News.*

SCOTTISH CONFERENCE.

THE Scottish Conference of the Church of Jesus Christ of Latter-day Saints convened in Breadalbane Hall, 11 Oxford Street, Glasgow, Sunday, May 23, 1897, at 10:30 a.m., and at 2 and 6:30 p.m.

There were present, Rulon S. Wells, and Jos. W. McMurrin of the Presidency of the European Mission; Elder Clarence Eldredge of the Liverpool Conference; President Geo. H. Robinson, and Elders Wm. N. Davis and Horton Eldredge of the Leeds Conference; Hyrum M. Smith, President of the Newcastle Conference; President Thos. Adams, and Elder Wm. A. Bate of the Irish Conference; Elder Alonzo B. Irvine, late of the Scandinavian Mission; Elder C. W. Nibley, Sen., and wife, who are on a visit to this country; President Milford Williams, and nearly all the Elders of the Scottish Conference.

The speakers at the forenoon session were: Elders Thos. Adams and Hyrum M. Smith.

At the afternoon session the general authorities of the Church and the Presidency of the European Mission, and the President and Traveling Elders of the Scottish Conference were presented by President Milford Williams, and unanimously sustained by the Saints. The Elders were assigned to their respective fields as follows: Geo. C. Wood and H. E. Coltrin in New Pitaligo; David Archibald and Peter Allan in Aberdeen; J. H. Paul, Robt. Gilchrist, J. E. Hoggan, C. W. Nibley, Jun., in Edinburgh; Geo. Allen and H. B. Calder in Alloa; Wm. Campbell and A. A. Garrick in Dunfermline; Wm. McMillan and P. G. Johnston in Wishaw; Robt. Cameron and Alma Montgomery in Motherwell; Alex. G. Adamson and Jos. McKnight in Ayrshire; Malcolm McKinnon and Robt. Hogg in Berwick; F. W. Jones and Wm. Pender in Airdrie; Jno. W. Robinson and A. B. Anderson in Glasgow.

The statistical Report from Jan. 1, to May 23, 1897, was read as follows:

Missionaries, High Priests, 2; Seventies, 23. Local Priesthood, Elders, 37; Priests, 7; Teachers, 18; Deacons, 5; members, 331; officers and members, 398. Baptized, 26. Houses visited, 26,248; by invitation, 913; Gospel conversations, 1,890; tracts distributed, 52,059; books distributed, 382. In-door meetings held, 352; out-door meetings, 99; Sunday School sessions, 69; Relief Society meetings, 5.

Elders C. W. Nibley, Sen. and G. H. Robinson were the speakers in the afternoon.

The evening session was occupied by President Rulon S. Wells and Counselor Jos. W. McMurrin.

The meetings were well attended, the attendance at the afternoon session being one of the largest for several years. Many strangers were present, and the Saints from the outlying districts were in goodly numbers. There was a bountiful outflow of the Holy Spirit and all seemed to enjoy the Conference.

A Priesthood Meeting was held in the Conference House, 130 Barrack Street, Glasgow, Monday at 10 a.m., when the Elders gave in their reports and received many wise and timely instructions from President Rulon S. Wells and Counselor Jos. W. McMurrin.

WM. LEGGAT, Clerk of Conference.

MISSIONARY WORK IN OTHER LANDS.

ELDER THEODORE NYSTROM, writing from Geneva, Switzerland, sends the following lines concerning the missionary work in that place:

"We are getting along very nicely in this branch, and are very well received by the people in general, though here as elsewhere we find all classes, and meet with many kinds of receptions, from the very cordial to the hot-water variety. Once in a while the newspapers have their little say, not always as favorable as we could wish for, but so far they have been just enough to publish our reply.

"Very recently the leading daily gave us half a column including our Articles of Faith. The article was very good, the only thing to which any exception could be taken being the concluding sentence: 'Is not polygamy also an Article of Faith?' This gave us an excuse to insert an answer and we took advantage of the opportunity to enlighten them a little. We have found a few who did not know what a 'Mormon' was, but that class of people is diminishing. We baptized two persons the week before last and expect to perform the same ordinance for six more next week. We are glad to report that our present place of meeting will soon be too small for us, and that we shall soon have to hire a hall of some kind."

ELDER JUNIUS J. TANNER, writing to the *Salt Lake Herald*, under date of April 19, 1897, from Campbellville, Kentucky, (U.S.A.), where he has been laboring as a missionary, gives an account of his experiences as below:

"At conference in June Elder Nephi Martineau of Logan, Utah, and I

were sent back to canvass the remainder of the county. We labored among the people absolutely without purse or scrip, and had much success in holding meetings, finding friends and getting reading matter among them. At one place we held a series of 17 meetings and many friends were raised up to care for us.

"We traveled together until the latter part of November. Then Elder F. T. Ballam of Hyde Park, Utah, was assigned to labor with me in finishing up the work here. Elder Ballam was a new hand in the field, but took to corn pone and preaching like an experienced Elder. While preaching in one district we were forewarned in a dream, of some little trouble and a few nights afterward three ministers of the gospel (?) came and, after our meetings closed, reviled us and tried to get the people to mob us. We treated them good naturedly and the Lord caused their opposition to be turned to good. They came for two nights and failing to get the people to treat us badly, they got very much incensed, and because the people would not listen very well one of them said: 'Well, if you don't want to hear us, go on with your Mormons and Mormon doctrine.' Then they left in high dudgeon.

"The result of this uncalled for visit was to bring out a crowd of 15 people for two nights, to make us friends, and cause the people to take an interest in our message. Some of the church works were sold to interested ones.

"One of the trustees wanted the school house closed, but the people overruled him. The ministers who had opposed us went off to another county to try and raise a crowd to run us out, but our friends were moved on by the Lord to come to our assistance and some 20 men came to the other meetings we held, armed with rocks and revolvers to defend us with. The lawless crowd did not come; we knew nothing of our friends being armed to defend us until after meeting a shower of rocks thrown away over our heads and against a board fence told the tale. The man we were walking home with (a well-to-do land owner), said: 'Did you hear that?' Our answer was in the affirmative. He laughed and said he had a couple of nice stones in his pocket, too; said he supposed the mob concluded not to come, when they sent them word they would be prepared to meet them if they came to bother us.

"This makes three different times in this county that citizens have raised up in arms to put down lawlessness, and to-day there is an indictment in the hands of the grand jury against several persons for disturbing our meetings.

"We have baptized six since the first of January of the present year, and blessed six children. One that we baptized was a young lady who had been shown in a dream that we were the servants of the Lord, and also concerning the ordinance of baptism, manifestations had been given to her. Her parents have since been baptized.

"While in this part some time ago a man came to me and said he had dreamed I was in need of some money, and handed me $5, which I did truly need, and I felt that the Lord did move in a mysterious way to provide for my wants."

A CLERGYMAN'S CONFESSION.

Among those engaged in the so-called Christian ministry a great many at times feel the unspeakable inconsistency of their position. They cannot reconcile the entire absence of authority from heaven with their claims of being "ambassadors of Christ;" they know that the power over disease is the seal on the commission to forgive sins, and that the absence of the divine seal is a proof of the forgery of the commission. Yet only few, comparatively, have the moral courage necessary to openly acknowledge their mistake. Considerations for their families and other circumstances keep them where they are. The voice of conscience is silenced with sophistry.

Sometimes, however, a clergyman comes out from the ranks with strong and pointed declarations. Recently Rev. Frank Swarthwout, pastor of a Baptist church at Superior, Wisconsin, resigned his position and gave, according to a special to the Chicago *Record* of April 26, the subjoined statement in explanation of his change of views. At the end of the services he told the congregation:

God has taken from me all hope in the present system of churches, and He has shown me the apostasy among the people who are professing a false doctrine and making the church an amusement bureau. I have also learned that the clergymen of to-day have no sanction of the word of God and that they stoop to please an unregenerated people. They discuss secular, ethical and popular themes, and hardly ever a Gospel note is sounded by them from God to the lost. Therefore, as a protest, God leads me to entire separtion from this man-made system for the rest of my life. The religious people of to-day have no scripture to back their apostasy, and the conditions are rapidly becoming worse. I now give up voluntarily everything that has marked me as belonging to the clergy ordained of man, but I do not go out of God's ministry.

There is but little doubt that the sentiment here expressed is an echo of the small, still voice that many a time is heard in the innermost depths of the heart of Christian ministers of the Gospel throughout the different sects.—*Deseret News.*

HEALED THROUGH FAITH.

Hannah Bartlett, writing from Warwick, May 24, 1897, gives her testimony that the signs follow the believers. She says:

"I suffered for some time with a diseased bone in my chin, which the doctor said must go on for some time as it was, and then something more would have to be done to it, as it still kept getting worse. After seeing the power of God made manifest in my aunt's case I was led to believe in signs following the believers. I was administered to by the Elders, and I am happy to say the diseased bone has got quite well."

Notice of District Meeting.—The Latter-day Saints will hold a District Meeting in Higham Colliery School, Higham, on Wednesday, June 2, 1897. Services will commence at 7 o'clock p.m. A general public invitation is extended.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 27, 1897.

MORALITY AND RELIGION.

MEN attempt to separate morality and religion, when in truth they are so closely related that they cannot be divided. Religion without morality is vain and useless, while morality without religion is a misnomer. To accept the teachings of what is called morality and reject those of true religion is like accepting a part and rejecting another part of an exact science, as, for instance, to admit the correctness of the first principles of mathematics and to discard as incorrect the higher branches of the science.

Morality, or ethics, teaches man's duty to himself and his fellow-beings, while true religion teaches his duty to God. Man cannot fulfill his duty to God without doing his duty to his fellow-man as well as to himself; nor can he do his full duty to his fellow-man and to himself without doing his duty to God. There is no selfishness in the worship the Lord demands of mankind. Every law that He has laid down for the religious guidance of His children is for their own temporal and spiritual benefit and is as much a moral as a religious obligation. It is equally as much a man's duty to himself and his fellow-beings to observe the Sabbath day, to pray, to refrain from profanity, to reverence the Deity, or to do any other act that is a requirement of true religion, as to take care of his bodily health, or to deal honestly with his neighbor. The ten commandments given through the Prophet Moses, include what are called moral and religious doctrines. The Savior made no distinction between the two in His teachings; and there is no difference to be discovered between them, when they are analyzed and compared. To tell the truth is considered as a moral duty because the disregard of it by one man works an injury upon another. To pray is called a religious duty, as it is supposed that its non-observance by one person does not affect another.

If there was no power in prayer,—if appeals to the Lord were never answered—it might be admitted that prayer, being only a form, was not a moral duty; but there is a power in prayer. Man is not capable of doing his duty to the fullest extent without the guidance he is entitled to receive by asking the Lord for it; and as it is a moral obligation for him to do his best, he fails to fulfill it if he does not seek heavenly guidance through prayer. To make this fact clearer, an illustration might be cited. If a man should injure another through ignorance, and the injury was such as might have been avoided by making some inquiry, which was wilfully neglected, such action would be considered a breach of moral duty. In like manner, a man who ignorantly injures another through

wilfully refusing to invoke Divine guidance, when he knows such might be obtained if sought, is also failing to comply with a moral duty.

But the skeptic might say that he does not know nor even believe it is possible to get Divine guidance, and might insist that it is not a moral duty to pray for it. True he does not know, and never will unless he makes the inquiry to find out. Nor does he know whether it is possible to get information from a human source until he has made inquiry and demonstrated the fact. E. F. P.

CHANGE OF SENTIMENT.

THE change of sentiment respecting the Latter-day Saints is illustrated by a recent occurrence in Alabama, (U.S.A.) Two missionaries there had been ill-treated by a mob of religious bigots. They appealed to the governor of the State, and the latter immediately took steps to bring the offending parties to justice. He also informed the Elders that they should be protected from further molestation.

A few years ago our missionaries in the Southern States were subjected to considerable mobbing and were unable to get redress by appealing to the officers of the law. A few Elders were even murdered while engaged in their peaceful labor of love—that of preaching the Gospel of Christ—and those who were guilty of the terrible crime were allowed to go unpunished, so intense was the hatred of the people towards the Latter-day Saints.

This change of feeling manifested towards the Saints is in fulfillment of the prediction made by President Woodruff at the dedication services of the Salt Lake Temple, four years ago. Upon that occasion our venerable leader and prophet declared that the time had come when the people of the world would begin to look upon the Latter-day Saints with greater favor. Since that very day the Saints have been growing in favor with the fair-minded people of the world. Prejudices have vanished from the minds of mankind in a remarkable manner. In localities where missionaries were mobbed and treated with violence a few years ago they are to-day welcomed with the greatest hospitality.

DISCRETION IN SPEAKING.

WE occasionally hear Elders relate verbally, or receive letters from them in which they record some of their experiences, and according to their statements they sometimes make very rash assertions while in conversation or while preaching. The result of their unwise remarks is that the persons to whom they have been speaking have taken offense, and have perhaps become angry and retaliated with insult or abuse. There is no necessity of arousing a person's anger unless the preaching of the doctrines of the Gospel causes one to become enraged. Every Elder will meet with enough opposition and abuse without bringing it upon himself by his unwise remarks. Criticising or ridiculing others' religion will generally antagonize people, and there is no need of doing this. Finding

fault with the institutions of the country and with the customs of the people is another practice that should be avoided.

To add to the interest of the Pioneer Jubilee Celebration to be held in Salt Lake City, July 20-24, this year an invitation was given to President McKinley to attend. A delegation from Utah was appointed to join with the State's representatives in Congress to formally invite the Chief Executive and his Cabinet to be present. This was done on May 10th. The President's reply was that if he could he would go. There was one thing in the way. If Congress continued in session he could not leave. Several Senators who were present at the interview expressed their opinion that Congress will have completed its labors by that time. The members of the Cabinet accepted the invitation on the same conditions as did the President.

ELDER A. M. WILDE, president of the Manchester Conference, writing from Manchester on May 25, 1897, says: "I wish to tell you that we sent in a petition to the town council for permission to hold meetings in the park, and the petition has been granted for two Sundays, May 30th and June 6th. This is as long time as they allow at once. There is only one place in the park where meetings can be held, and only one a day is permitted. There are other parks here where public meetings are allowed, and we expect to apply for the privilege of holding forth in them also."

ELDER C. H. SKIDMORE, president of the Sheffield Conference, writing from Barnsley, May 25, 1897, says, "With one or two exceptions all are well here and the work is progressing. Since our late Conference there have been eleven souls (eight adults) baptized in this conference district. Through the kindness of a Mr. Roebuck, of Higham, we are privileged to use the Higham Colliery School Room for a district meeting June 2, free of charge. This room will seat 400 people."

ARRIVALS.—The following named visitors from Utah, arrived in Liverpool this morning: Bishop George Romney, Mrs. Vilate E. Romney, Miss Lucy Shaw and Miss Amy Ball, of Salt Lake City, and Mrs. Harriet Jacobs, of Lehi. Later in the day they proceeded to different parts of the country to see relatives and friends.

LIVERPOOL CONFERENCE NOTICE.—A Conference of the Latter-day Saints in the Liverpool Conference district will be held on Sunday, June 6, 1897, in the Exchange Assembly Rooms, Town Hall Street, Blackburn. Meetings will be held at 10:30 a.m., and at 2:30 and 6:30 p.m.

SOME PEOPLE WHO MAKE MISTAKES.

PARENTS who quarrel before their children.
Those who talk about their troubles to strangers.
Those who think that gaining riches will make them happy.

Parents who permit their children to grow up in idleness.

The young woman who does not make a confidante of her mother.

The father who tells his children to go one way while he walks another.

Those who never try to be religious except when they think they are being watched.—*Catholic Universe.*

THE PAST OF THE JEWS.

THE learned Lord Bacon has declared that "the history of prophecy consists of two relatives—the prophecy and the accomplishment; whence the nature of it requires that every Scripture prophecy be compared with the event through all the ages of the world, for the better confirmation of the faith, and the better information of the Church with regard to the interpretation of prophecy not yet fulfilled." Prophecy is history antedated, written beforehand, whilst history bears testimony to the literal fulfillment of the prediction. Ancient prediction has been fulfilled to the very letter. That fulfillment is an historical and a visible fact. In many cases the predictions presented details of a most improbable character, that no one who desired to pose as a prophet would have risked his reputation on such vaticinations of futurity had he been but an impostor. In too many instances their fulfillment was absolutely unlikely. The events were of such a nature that the most shrewd and far-seeing minds could not possibly have conjectured them.

Amongst the various nations which have appeared in the world there has not been one whose history has been so unique and replete with interest as that of the Jews. Their position amongst mankind is without parallel. History bears witness to their very ancient lineage. They are the people for whom the world is sustained. Their history teaches the true cause of events. Historians may refer to the agency of second causes, but there exists a first great cause working by its own inherent power, but concealing it, and carving out its designs through the instrumentality of secondary causes. What some call "chance" is Providence working after His own will. The hand of God can be seen in history, and notably in that of the Jewish race. The retrospect of their wonderful history since their dispersion could not be portrayed to-day in truer terms than in the prophecies of their legislator, above three thousand years ago. He described then what at the present is transpiring. In the ancient records of the past we read a vivid and minutely detailed representation of the present condition of this notable people, who were at the zenith of their greatness and were exalted high above other kingdoms ere Homer sang in Greece and penned his "Iliad." But tragic and sad has been their history after their fall from the state of independence. The story is a mournful one. The first century of our era saw their Temple burnt and their joyous city levelled, whilst over one million of the people were slaughtered, and multitudes driven into slavery. A revolt in the second century led to a further ruthless slaughter. They then were forbidden under pain of death to approach Jerusalem. Persecution followed persecution. The hapless race was nearly annihilated.

And what did not the imperishable people endure during the middle ages? Popes, councils, kings and nations persecuted them unto death. Referring to what they had to face in England, Sir Walter Scott wrote—"There has never existed in the air, or on the earth, nor in the water, any exposed to a persecution so universal, pitiless, and unceasing." For over eighteen hundred years the Jews have been without an independent national life, and have been exposed to the most terrible brutalities, outrages, and persecutions; yet their vitality and indestructibility continue. We may well be amazed at their vicissitudes and preservation during so long a period whilst surrounded by foes bent on their destruction. We see the several great monarchies with which they were once closely associated overthrown. What has become of those mighty empires whose names excite admiration by the idea of splendid greatness attached to them, and whose power embraced the whole of the known globe? Assyria, Persia, Greece, and Rome have gone down. Cyrus, Alexander, Augustus, and Titus were raised up to carry on the Divine designs. Unitedly they were but instruments in omniscient hands for the accomplishment of His purposes. In spite of all that the chosen people have encountered, they still remain, with their marked features and peculiar characteristics. For ages have they been an exiled nation. They have had no universal bond of government. Under Romans in centuries one and two, under Persians in the sixth, under the Crusaders in the twelfth, under Ferdinand and Isabella in Spain in the fifteenth, have they faced the cruellest and most decimating persecutions, and yet their vitality as a people continues. Upon no other nation have such influences been brought which so tended to utter extinction. "The phenomena which mark Israel's long history stand alone and without their like in the records of the human race."

Amongst the many nations of the world which have presented themselves, the Jews alone have this remarkable peculiarity: they have had their history in its several details written beforehand. We find the features of that history, although of the most improbable description, predicted with exact precision; and the prediction itself has passed into the region of fully accomplished fact. The predictions respecting Israel are of two classes. The one refers to evil which would befall them. The other has reference to a subsequent prosperity. Before they entered upon the land of promise, Moses gave a concise prophetic narrative of what was before them. He wrote about their apostasy, and foretold sufferings such as no other nation has undergone. These predictions are specific, detailed, and numerous, and it is indisputable that they have received a most minute and literal fulfillment. Let us briefly consider two:—

(1) "I will scatter you among the heathen. The Lord shall scatter you among the nations; and thou shalt be removed into all the kingdoms of the earth." (Lev. xxvi.; Deut. iv., xxviii.) Do we not witness this fulfilled before our eyes? There is not a country where the Jews are not known. They dwell in all lands, without a country of their own. They are found amid the snows of Siberia, and the arid sands of the desert. They have tasted to the full of the "judgments" threatened. The most

aggravated cruelties have been inflicted on them. Hallam tells us how in the middle ages "they were everywhere the objects of popular insult and oppression, and frequently of a general massacre." Southey narrates how the burning of a Jew was a pastime of the Portuguese. In Turkey it was not uncommon for lads to torment a Jew for mere amusement. The Prophet Isaiah foresaw this, for he wrote: "As for my people, children are their oppressors." For ages after their dispersion the Jews found no resting-place in Europe, Asia, or Africa. They wandered in all directions through the world in search of it.

(2) "Thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou shalt serve thine enemies, in hunger and in thirst and in nakedness. Thou shalt beget sons and daughters; they shall go into captivity." Kings and people, heathens, Christians, and Mohammedans, who are opposite in so many things, have united in the design of ruining this nation.—Rev. W. Preston, *in the Quiver*.

FACTS ABOUT THE "MORMONS."

Judge E. F. Colburn, in a communication to the Grafton, (North Dakota), *News and Times*, writes as follows concerning the people of Utah.

"The Mormons are but little understood without the Mormon kingdom, and Mormonism as it is, and as it is believed to be, are very dissimilar institutions. I am a Gentile, and if I have any bias it is not on the side of the Mormons. Yet candor compels me to say that they are a patient, industrious, patriotic and progressive people, and that they have done more than the representatives of any other creed, during the past fifty years, to redeem the western empire from the wilderness and make it productive and prosperous. The Mormon Church sustains no different relation to Salt Lake City and Utah than does the Methodist church to Grafton and North Dakota.

"Polygamy is as dead in Utah as secession is in the Southern States. The old hatreds are dissipated; the old distinctions are destroyed, and Gentile, Jew and Mormon are united in Utah in a common purpose to make it what it inevitably will be—the greatest commonwealth of the West. In business and society all classes here perfectly assimilate—the statements of visiting preachers, morbid writers and literary scandalmongers to the contrary notwithstanding. The varied opinions about them result from the idle scribbling and lurid literature of people who sacrifice truth to the entertainment of their readers or auditors."

CARE OF BODILY HEALTH.

The Lord has shown by His revelations that He desires His people to be a healthy, vigorous people. A careful perusal of the revelations which He has given to this Church gives proof of this. The laws which He revealed

to ancient Israel also bear abundant evidence of the great interest which our Heavenly Father takes in His children and in their welfare.

Good health, therefore, should be sought for by the Latter-day Saints. The counsels which the Lord has given to the people as to the best method of living in order to be healthy and strong should be practiced with care The daily lives of the people should exhibit their respect for God's word.

A healthy man or a healthy woman, all other things being equal, can accomplish much more than a weakly and unhealthy man or woman. A missionary who goes out to the nations full of bodily vigor is likely to also possess mental vigor, and he can accomplish more in his mission than a man can who has less physical and mental force.

The experiences of everyday life prove this. The aim of all parents, therefore, should be to teach their children those habits that will result in vigorous health. Children should not be permitted to eat or drink articles that are unhealthful. They should be taught regularity in eating and drinking, in labor, in study and in sleeping. The body should be cared for and watched over with reference to those rules which experience has proved to be healthful.—GEORGE Q. CANNON, *in Juvenile Instructor.*

A BRAVE BOY.

FROM Houghton, Michigan, comes the story of a brave act by which a boy saved several lives. As published in the telegraphic dispatches in the American papers it runs as follows:

"With a box containing 300 pounds of dynamite on fire ten feet away from him, John Thomas, a boy who runs a compressed air hoisting engine in the Tamarack mine, stuck to his post and saved the lives of the men at work in the mine by his wonderful bravery.

"Ten seconds after Thomas had hoisted the men to the level, the dynamite exploded, smashing the engine to pieces and doing other damage, but the men and the boy to whom they owe their lives were in a place of safety.

"The miners working in the twenty-third level had put seven cases of dynamite in a box for future use. At noon a miner, accompanied by Thomas, went to his post, gave the alarm to the miners in the level below and ran his engine until he had hoisted them out. He then fled. The alarm of fire caused great excitement, but no miners were injured in the rush to daylight from a depth of from 3,000 to 4,000 feet."

ABSENCE OF SELFISHNESS.

THE secret of joy, of abounding life, lies in one thing—the absence of selfishness. The secret of unhappiness lies in being selfish. The crude and ordinary acceptation of the term does not begin to exhaust its meaning. Well bred people are not selfish in a visible way, in material things, simply because they are well bred, if for no other reason. But an individual may always give a polite consideration to others, he may be generous in gifts, swift to relieve suffering, may go out of his way to do many kind deeds, and still be, in a spiritual sense, intolerably and fatally selfish in the way of self-reverence, or everlastingly thinking about himself.

POETRY.

WHO WILL STAND?

This eve as neighbors gathered round,
Discussing home affair,
We paused to catch the thrilling sound
Of tidings on the air.
Transfixed we stand, with bated breath,
The solemn words we hear,
Fall sadder than the knell of death,
Upon the listening ear.

A piteous sorrow fills each heart,
While drops of briny dew
'Neath quivering lids unbidden start;
Can it indeed be true?
Then who will stand the trying day,
As up life's rugged steep,
So many falter by the way,
O'er whom the angels weep.

The prince of darkness leaves untried
No scheme that can allure;
Filling the heart with boastful pride,
Our ruin to secure.
His grim Satanic majesty,
Knowing his time is short,
With base designing policy
He plans his last resort.

To-day is but a transient term,
Too brief for bitter strife,
Where lies concealed a canker worm
Sapping eternal life;
And clouding earthly vision o'er,
That mortals cannot see
The one straight path and open door
To blessed eternity.

The rolling mists then gather dark,
With storms of blinding sleet,
Conspire to hide the brilliant spark
God sent to guide our feet.

And we, deprived of heavenly light,
No lurking evils see—
The precious fruit, spread o'er with blight,
Drops from the withered tree.

While at the lifeless root is laid
The keen and cutting steel,
The fatal stroke ere long is made
Eternal doom to seal.
Then comes the burning, long decreed—
God's indignation sore—
When every dry and worthless seed
Will cumber earth no more.

How can we 'scape the baleful power
Spread round us like a snare?
By seeking wisdom every hour
From God, in humble prayer.
Then let each heart responsive beat,
Attuned to peace and love,
While every soul is found replete
With rapture from above;

Which shadows forth a glorious boon—
A wreath of laurel won,
That fadeth not at sultry noon
Beneath a burning sun.
Where Saints still wend their toilsome way,
With wounded, bleeding feet;
Whose faithful hearts, uplifted, pray
Before the mercy seat.

Oh, Father, help us bear our load
Still clinging to the rod,
Until we reach that blessed abode,
The city of our God;
To dwell amidst perpetual joy,
Where sorrow, death and pain,
Can never enter to destroy,
Nor mar our peace again.

MARY A. FARNSWORTH, *in Young Woman's Journal.*

IT CANNOT BE.

It cannot be that He who made
This wondrous world for our delight,
Designed that all its charms should fade
And pass forever from our sight;
That all shall wither and decay
And know on earth no life but this,
With only one finite survey
Of all its beauty and its bliss.

It cannot be that after all,
The mighty conquests of the mind,
Our thoughts, shall pass beyond recall
And leave no record here behind;
That all our dreams of love and fame,
And hopes that time has swept away;
All that enthralled this mortal frame,
Shall not return some other day.